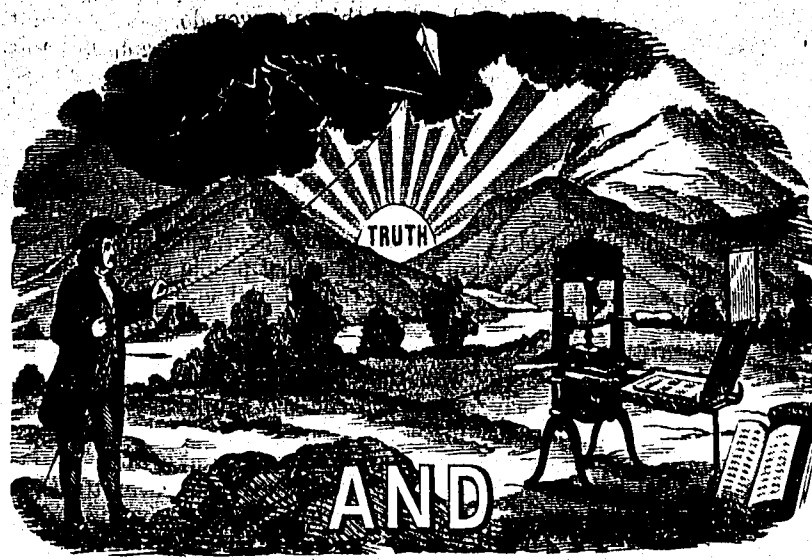


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, MARCH 31, M. S. 36,

{\$2.00 PER ANNUM, Payable in Advance;} NO. 19.
Single Copies Five Cents.

[FOR MIND AND MATTER.]
AT HYDESVILLE.

[The following appropriate and spirited poem was sent us by the medium, through whom it was given by its spirit author, some weeks ago, but was reserved as most appropriate for publication on the 36th anniversary of Modern Spiritualism; and indeed seems to have been given with that view.—Ed.]

Thirty-five years have passed around
Since first we heard the welcome sound,
The dead still live, the lost are found,
Yes, surely found

At Hydeville.

The children gathered round and said,
Sure, these are rappings from the dead,
The spirits answered back, "Not dead,"
Not dead are we

At Hydeville.

The people then began to shout,
Sure, this is humbug all about?
We'll go out there and rout them out,
Those Foxes all

At Hydeville.

They went in throngs, some staid all night,
They tried the floors but found them right,
But still cried "Humbug" from sheer spite,
At what they found

At Hydeville.

Like Sportsmen, they declared they knew
The way to catch the Foxes too
They'd run them down and tire them out
And all this humbug they would scout

At Hydeville.

For five and thirty years they've run,
The Foxes brush they have not won,
They find the chase is just begun
That first set out

At Hydeville.

For millions now have heard the sound,
And millions more are listening round,
To catch the truths that now abound,
That first were heard

At Hydeville.

Our spirit friends still live and love,
They come to bless us from above,
And bring glad tidings of their love,
As first they did

At Hydeville.

The light is shining more and more,
The river's bridged from shore to shore,
Earth's children cry "more light still more"
The light that shines

At Hydeville.

From North to South, from East to West,
By spirit truths mankind are blest,
The fear of death is set at rest
By what occurred

At Hydeville.

Each truth-freed soul, rejoice and sing,
Make him a valley loudly ring,
That Truth her living light may bring,
The light that gleamed

At Hydeville.

Gather new truths, and these bestow
Upon your neighbors here below,
For thus your happiness will grow,
That first began

At Hydeville.

Unfurl your banners, let them wave,
Your loved ones are not in the grave,
But with you stand, the truth to save—
The truth proclaimed

At Hydeville.

Work as you can, reward is sure,
For all who to the end endure;
Let every daily act be pure—
These truths were taught

At Hydeville.

Live out earth's life in doing good—
Thus spirit teachings understood
Will give each hungering soul such food
As spirits gave

At Hydeville.

The wisest, truest, grandest best,
From you bright world, so truly blest,
Come back and bid the weary rest
Upon the "nap"

At Hydeville.

Act well your part, be kind to all,
That when "from earth," shall sound the call
You then will meet us one and all
Who greeted you

At Hydeville.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

March 23d, M. S. 35.

SOLOMON WRIGHT,
(Bucks County, Pa.)

GOOD MORNING.—I feel that I am in a strange place, and I scarcely understand why it is. But I will make one grand effort, to give you a little idea as to who and what I was while I inhabited a mortal form. I taught school for a number of years in Bucks County, Pa. I travelled from one place to another, and many elderly men and women will recollect me as being rather peculiar in my mode of instructing. I embodied all the old ideas in regard to training the young mind, and did that which I considered best for their development. But I find, since I made the change called death, that I made many mistakes in regard to my life's duties. I was addicted to a habit that sometimes unfitted me to perform my duties in a correct manner; and my mind became clouded or unfit to develop young and energetic minds. I threw a magnetic condition around them which was not favorable to their future lives, and I feel now that the only way to overcome a great diffi-

culty, is to make a candid statement of the facts. I have inherited a disposition that most men possess—that is, a feeling that I was superior in knowledge and power to the female sex. And I always endeavored to train boys to be what I considered to be manly; and many times I misdirected them in regard to their duties in life. I will state to you here, that the instrument I am using, although a native of Bucks county, had no personal knowledge of me; and if she ever heard my name, it left no impression on her brain. For I want my friends, if I possess any, (for at one time I felt that I did not), I want them to recognize me, for it will be the means of my growing out of some very unfavorable conditions that exist around me at the present time. I find the methods and modes of instruction are changing, and I am glad that such is the case; for I wish to be able to control the young mind to see the truth as it is; and not devote so much time to rules and regulations that society has made—to learn to be themselves and cultivate their faculties, and improve every position that surrounds them. If I had possessed the knowledge while I inhabited my own form that I do to-day, standing here, I would have made my life something entirely different from what it was. But as I was controlled by circumstances, and unable to see or understand things differently from what I had been instructed in early life, I entered spirit life with very little practical knowledge of the duties of life; and I return to you, grateful for the opportunity of being able to give to the world some evidence of my continued existence. Although I was not rich, and therefore not very much respected, on account of some bad habits; yet I possess a spirit identity; and there may be a few, who will be glad to hear from me. My name is Solomon Wright, of Bucks county.

ALLEN HOGARTH,
(Augusta, Maine.)

I wish you all a pleasant morning. I am unacquainted with this method of talking; but I have been advised to come here and make an effort to speak. For through that means, my friends say, I will cast aside very many of the shadows that exist around me. And I feel as though I must believe, perhaps, in a different manner from what I would if I had my own physical organization. For I do not find the same elements in the organization I am using, that I possessed. There is not the same strength to do, and battle with physical difficulties, while at the same time I feel so anxious to go out into the light, that I am willing for the time to conform to almost any condition to attain that object. I find that a man may claim to be something very good—may claim or profess to the world, to believe certain doctrines that will elevate and improve his condition while he battles with the elements of physical life. But when the time comes to leave that physical organization, there seems to be a great change in the spirit's experiences. While the spirit inhabits the physical form, it is profession, but when the spirit lays aside the casket and takes on other conditions, it is positive facts that it encounters. There is no profession—no pretence—of anything, but the reality. And it is certainly a wonderful change to individuals that believed, or at least expected, in having faith, that they would drink from the fountain of eternal joy. As my life was one to direct others, or at least to encourage others to do as I did, holding myself to be as an example to men and women, I feel that the best thing for me to do, is to come in rapport with physical life again, and place the truth as I see it before them. And it is for that purpose that I am here, to-day, hoping that the words I utter may reach some persons, that are shaping their lives in the direction that I shaped mine—may reach some and awaken an interest in their minds to investigate the subject called Spiritualism; for there is no one who goes to work in earnest, but who will discover the fact and become fully convinced, that he will exist eternally. And that existence is, in a manner, shaped and controlled by their acts in the physical form. I may not give you matter of importance enough to publish; but I am very grateful to see you so interested in the progress of the human race, as to give the spirits the channel to come and act out, or at least, to improve their own condition, and by improving their own making, a possibility for others to improve theirs, while yet on the material plane. I am with you in your work, although I do not understand the philosophy as you understand it. I have never taken the time nor given any thought, particularly to the subject; but as I stand here in your presence, I see in each mind a desire for development and improvement; and if at any time, in the future, I am able to do so, I will assist each one in their life's mission, as far as it is possible—not expecting any one to lose their individuality—not expecting any one to rely upon my power alone; but, if it is possible for me, in any way, to enlighten, or improve the condition of the human family, I am willing to do it—doubly willing—for my experiences have been such that I find erroneous teachings cause great misery to men and women in spirit life; and it takes them a long time to grow out of such difficulties. You are, indeed, ahead of us, for your knowledge has improved you, and you understand exactly what your position will be not only in the material life, but you have also an idea what your spirit will be like when you lay aside the mortal form. I will bid you, one and all, good-bye—hoping that your pathways may be made bright and beautiful, as you become useful in this important

work; and the thousands of millions of undeveloped spirits feel and understand that it is only through such channels as this that they can in any way improve their condition, or take one step higher than the one they already exist in. I am, or was called, while in my physical form, Allen Hogarth, Augusta, Maine.

LIZZIE SIMPSON,
(Cottageville, Pa.)

GOOD MORNING.—I wish, before I commence my communication, to say to you, that I died with the consumption; and not many years ago, while this medium was developing, I controlled her once, to give a communication to my husband. I had no personal acquaintance with her, but I have felt for some time that it was my duty to return and make an effort to enlighten minds in regard to the matter of spirit control. I never liked notoriety, and never desired to be recognized publicly. I could talk better with one or two individuals; but I am trying to overcome that feeling, for the sake of improving society, if it is possible through my feeble efforts. I was a Friend, believing in the power of God to move individuals to speak; and I felt a deep interest in the Society, and was very much in sympathy with the work. After considerable suffering, I was compelled to give up my physical form. I fully understood the importance of life. I see this communication will reach my husband's and my son's families, for I want them to pay greater heed to this subject. The time is coming when they will be called upon to give up their physical forms, and come into an actual existence where their past acts will either add to their happiness or impede their progress. I have very many friends—very many—and I will be remembered by them; for I was kind and sympathetic, and unpretending. In my life I had very favorable opportunities, and I acquired a good education; and could have put it to great use, if it had been possible for me to have remained and worked out the problem of life in the physical form. I am happy—more than happy. I cannot describe to you the condition in which I exist, for I had no evil thoughts, nor any wish to injure any one, and it made a condition for my happiness. And I ask all men and women to try to cultivate that feeling, for, in the end, it will make a unity among them such as has never existed, or has never been known in the world. I am very glad to be able to contribute a little something towards moving the human family in that direction. My name is Lizzie Simpson, and I lived near Cottageville, Pa. My husband will, perhaps, get this communication through a friend of the medium, and that is why I am here.

JOHN QUINCY ADAMS,
(Sixth President of the United States.)

I feel sorry that there is a necessity for me to come here, to speak as I, perhaps, will; but I feel that I must do justice to myself, even, if, for the time, I cause some instruments that I use unpleasant feelings. You have been receiving communications which purported to come from me, directing you to act in a manner which seemed to be contrary to your own individual judgment, and you had some doubts as to the genuineness of the communications; and it was well that you had. Now, as an American citizen, and as a man interested in the progress of this nation, I come to you to-day, asking the liberty to express my thoughts, and to prove to you my own identity. And to do this, I must allow each one of you to be yourselves. I would not for a moment claim the right of an American citizen unless I did. The unfoldment of the human mind has been rapid. Men of to-day seem to hold within their organizations all the knowledge that ever existed, and also a grand accumulation of knowledge that men of the past knew nothing about; and it is natural that men should differ in opinion, and that some should conclude that they are better fitted to impart knowledge than others. But I think the time has come when no individual should presume to make conditions for the rest of mankind. Not but that you are all brothers and sisters, and the interest of the one is the interest of the other; but this has not created a necessity for any one to hold another in subjection. For men and women cannot be progressive, or understand a correct principle, while they are willing to subject others to misery—while they are willing to debar individuals from the enjoyment of their rights. Any spirit that controls an organization, and makes conditions that shape or control the actions of individuals, and does not allow them full liberty, is not a true man or woman; it matters not if their mortal forms are crumbling in the dust, and they claim great superiority. Any willing up of the human soul is, to grasp something higher and grander; and to do this men and women must be allowed liberty to expand their own brains, and to draw their own conclusions from the experiences they have. It is well that you are wise enough to discern, or to understand, when you receive communications, that there is, perhaps, a little feeling on the part of the instrument used. It is easy for individuals to say that they are held by wise men and women who took an active part in the affairs of life while they existed in the material form; and as people have made men and women their gods in all ages, there is nothing very astonishing in this. But it is easy, even for men who desire, or claim, to be controlled by statesmen to make very serious mistakes; and it is also time that men had

learned that we do not return to make them rulers or dictators over men; as this government was formed under principles, which, if correctly applied, would make that perfect condition which very many spirits speak of when they return. I feel particularly sensitive as to what I may present to the world. I have used many organizations to express thought—I have tried in every way to develop the human mind, so that it could come in rapport with its own true conditions; but never, as a departed spirit, have I returned and dictated to men and women, what they should or should not do. For I am wise enough to know that individuals are controlled by circumstances; and it makes no difference how much I may advise, or how much I may require of an embodied spirit, if the conditions are such that they are unable to perform any part of the labor I demand, it is impossible for them to do it; and no one but a fool would make demands that he knew could not be complied with. I may, perhaps, use stronger language, or seem more in earnest than the occasion seems to require; but I see such a commotion, and so many people being misguided by spirits who do not seem to desire to come into a true condition, that I return and use your paper for the purpose of giving individuals to understand what I desire and what I do not. And one thing is, that I do not desire to become a dictator to men and women. I had difficulties enough of my own to overcome, and understood the great necessity of improvement. Although many individuals admired me as a man, I saw much in myself that was not pleasant to my spirit after I left the mortal form. Now I do not wish any one to conform to anything I demand of them; for I know they must be themselves—that they must work through the conditions that exist until they acquire knowledge enough to make other conditions. And, as you are on the right road, and working in the right direction, I will say to you that I am John Quincy Adams.

[It is due the spirit and the readers of that communication, that we should say, that these spirit communications had been sent to us, purporting to come from the spirit of John Quincy Adams, which were so offensively dictatorial that we refused to recognize them as coming from Mr. Adams. From the above communication, which is so characteristic of Mr. A., we are now convinced that we were correct in our rejection of the offensive communications. We trust the mediums, to whom the spirit refers, will realize how badly they have been duped by a personating spirit, and break the chain of deception that he has been winding around them. If they do not, they will have to continue to suffer from the delusion they are laboring under, and which has already caused them so much trouble and privation. Mediums should, whenever they are themselves, study to understand the motives of the spirits who fasten themselves upon them, and assert their individuality at every hazard, when asked to do that which it is not in their power to do, and that is the case in this instance at least, as the spirit of Mr. Adams plainly intimates to them.—Ed.]

AUNT HATTIE,
(Fair Oaks, Va.)

It makes me very happy to come after such a big man, because I feel as if I was somebody, too. Am not used to talking like he does, but I see there are some ladies here, and I used to make a great deal of patch-work; and if you have any patch materials to give me I would like to make it up into patch-work, and somebody have a good thing out of it some time or other. I suppose you have not been used to doing such things, but if you have been used to throwing things away, you might as well give them to me. I do not like to see things wasted. The young people used to bring me all the patches they had, and I thought you might have a few. I used to be right poor and it causes a body a good deal of trouble sometimes. I used to live a mile or two from Fair Oaks, and I guess I must have been a mulatto as near as I can understand. I was pretty white but the white people did not take any notice of me. Ques. Was it Fair Oaks, Va.? Ans. Oh, yes, they will know me. They will see the paper, and they will say, "Aunt Hattie has got back at last." If they have any patches, let them send them to this medium and I will have them made up. Ques. How did you come to know about controlling? Ans. I know that this man, John Quincy Adams, was President, and I thought I could do as he did. I did not understand what he talked about, but that don't make any difference. It pleases the young man from over the water to hear me talk. [The spirit referred to Mr. Howell, the Inspirational lecturer of Manchester, England, who was present.] Ques. How did you know he was from over the water? Ans. Oh, I can see. He don't know our ways very well, yet. [Mr. Howell replied: I will soon learn. I would like to have some patches for you.] The children used to like to come to me and have me tell them little stories. I was old, feeble and poor, and could not do anything for a number of years. [Addressing Mr. Howell, she said:] You have been led ever since you was a little baby, and you don't know where

you are going to. But I do. You are going to change your mind about some things, although you are independent now, but you will change your mind. I will bid you good by. Ques. Had you any religious ideas? Ans. Yes; I was a Methodist.

WM. BALDWIN.

(Late Commissioner of Highways of Philadelphia.)

I don't know that I will be able to say what I wish, but I will make a great effort to do so. For I feel that I would like to take my place in the world again, and do something that would benefit the inhabitants of this city, if it were possible. I feel a sense of the importance of individuals learning something about life, after the spirit leaves the physical form. For it seems as if the great cry of the human family, was, to make their peace with that invisible power which eventually brings all men to the tomb. But as I lived and acted an important part in regard to the affairs of this city, I will turn my attention in that direction for the present. I was never really understood by any of my friends—never understood as I really was. Each one attributed something to me that really did not belong to me; and some detracted from, while others over-estimated my ability. But I am here as an individual striving to give you what little knowledge I possess. Men looked upon me with suspicion, at least very many did, and they desired in some way to injure my reputation. But if I know myself, I always did the very best I could under every circumstance that existed around me, I tried to fulfil my duties honorably, but there were many forces around me that did not permit me to do justice to the inhabitants of this city. I was not to blame for conditions that I could not control. I feel weak to-day, weaker than I expected to do, and it interferes with my thought, or at least my mind becomes concentrated on the organization of the medium, and it may possibly interfere with my communication; but my desire is so strong to reach a few of my earnest friends, who are mourning for me in secret, expecting that I am somewhere at a great distance from them, while I am with them and see their condition of mind. Their grief creates in me a sensation of loneliness or sorrow, while if they could look on death differently, I would be in a condition to enjoy my spirit existence to a greater extent than I do. It is wonderful that I have gained power to return, and talk through an organization so different from my own. I was sometimes governed by excitement, for there seemed to be so many conditions surrounding me, that I could scarcely control myself, or perform my duties in the manner I wished to. But I was not really to blame for what I did; and I have no sorrow now for anything I did, for I did all conscientiously and with an earnestness of purpose to do right; although some individuals may say something entirely different. I am not able to give this communication in the manner I desire, for I seem to be overcome with weakness. I suppose you understand who I am, or at least think that you do. And I will say you are correct. My name is Baldwin, I was Commissioner of Highways.

ISAAC SHANTZ.

(Denver, Colorado.)

How do you do? I was told if I came in here, I would get some relief. [You were told correctly.] I have got a pain right up here, [pointing to the medium's forehead,] which unites me to do anything. [Go on, tell us about it.] I am very much astonished. I thought I had a hole in my head, and I find it is all sound. How do you suppose that can be? [When you came in here you got fixed up. We fix up all who come in here.] How do you fix them up? [They come in as they are, and their troubles all go away.] I wish I had known this a little bit sooner. But I guess it is all right now. Ques. How did you get hurt? Ans. I got shot. I was out a hunting. I was very much engaged and I fell down and my gun went off, and it struck me here, [again pointing to the medium's forehead,] but there is no hole here now. I had a great deal of trouble with it. Ques. Where did this happen? Ans. About three miles from Denver, Colorado, as near as I can tell. Ques. What was your name? Ans. Isaac Shantz. I went out a hunting and had got considerable of game, and I suppose my gun fell down and it made a hole there. But it is all gone now, from some cause or other. [I will tell you how it is. Do you know that you are a spirit?] I see I have got a body. [You have another body here. It is not the one you went out hunting in. Do you not see you are in a woman's dress?] Ans. Yes. [Well, you are a spirit, that has taken control of a medium. You are now communicating with people who call themselves Spiritualists. What you tell us here, we are going to print in the paper. Now, you see that woman's head is not yours. You will be astonished when you get back into spirit life again, at what you will realize.] Don't you think it is something funny? I never did understand Scripture, but I think I would like to quote it just now. It seems to me I have somewhere heard that you will have to bear one another's burdens. Now, don't this look like it? [Yes, that lady has been the means of fixing up a great many people that were in the same condition that you were. A great many people pass to spirit life thinking they are shattered and broken up, when it is all in their imagination. They imagine they are in a broken condition of body; and you will realize this, in passing back to spirit life. That is the reason why you were permitted to come in and take control of the medium.] Because there are a great many people want to come. I see that all these folks are of the same kind. [Yes, we are all Spiritualists here.] I see that there is none of you alone. I see there is somebody back of you all. I think God Almighty made things pretty queer. Who would have believed it! [You can go back to spirit life and do a great deal of good.] You recollect the little girl, Sallie Bashee, she helped me in. She says she is going to be a great aid to you. [Addressing Mrs. E. who was present.]

HARRY BROWN,

(Emporium, Pa.)

I heard you say we went, and I will say we do go with you. We are not confined by bodily forms, and when we desire to visit any particular place, we have only to desire it very strongly and we are there. Now, that may seem to be a strange way of travelling, but it is a fact nevertheless. Sometimes undeveloped spirits are necessitated

to come in contact with some person who was acquainted with the medium before they can be led to, or at least desire to visit a place, and you are all blending one with another, aiding spirits to go out, some in one direction and some in another, by the forces that you throw out in every direction. The spirit that that man said aided him in coming, has a very important work to do with your circle, and each one of you is watched with the keenest interest by her, to discover each one's ability to see what can be done, and everything is put to the very best use. She has discovered the mediumistic qualities of the infant [The spirit referred to Mrs. E.'s grandchild]; and being young, gay and happy, she may at times control and assist in his development. That is a very pleasant mission for young spirits who never have had any maternal care, or that know nothing about the really serious duties of life; and they go to work with earnestness, for they feel that it is a pleasure to old men and women to watch their earnestness, and see how faithfully they do their labor. I am very happy to come into the presence of so many mediums, and because I use this one, it is no evidence that I do not view the others with equal favor. You ought to feel a love for one another; because there is a great amount of labor to be done, and you are all needed in this great work. The nearer you can harmonize and unite your forces the sooner we will complete some of the most important work that has ever been done for humanity. We want to see discord and inharmony wiped out; and we want mediums to understand that we do not want to put one up into the highest heaven and crush another one down. You are all a necessity, and you are all doing a glorious work, and this ought to unite every worker in the direction of love and harmony. There are new elements coming upon you. For the present there seems to be more or less discord, but if you could understand how much you will aid undeveloped spirits by working earnestly together, you would gain a victory over some of the most envious and destructive spirits that exist; and when they are conquered the work will be one of pleasure instead of dread and distrust. I am very happy to see the possibility of some of your greatest difficulties being overcome without a great outlay or serious inconvenience. We watch everything and we bring about circumstances as far as it is possible for us to do. But we don't want you to think that we can change the conditions of society without aid from you; for we, too, are governed by conditions, and if we are not loving and pure in purpose, it is not possible for us to grow so in a moment. We must learn the law before we can have the benefits of it. Every spirit that returns and controls the various mediums, is trying to discover the correct principle, and when they discover it, they make great efforts, not only to apply it themselves, but to assist you in applying it. Some individuals seem to be surrounded by one obstacle after another, and they feel that they are particularly singled out to be persecuted and abused. But I wish you to understand, that the very forces that seem to make your hearts ache, are the ones that are moulding your characters, and making you not only beautiful to the world's eyes, but to yourselves. Experiences are a necessity in your growth and development; and we ask you to have patience with us, for we are perfecting a system that will make you not only conscious of the work you are doing, but will give you strength to overcome all the obstacles that may be the means of creating misery for you. How happy we all feel to-day, knowing that we are coming nearer and nearer to that perfection which all human souls desire. We are bringing men and women from different portions of the world together, and we are blending one condition with another; and out of these conditions the perfection of the human family will come. Work on, struggle on for a short period, for the work is nearly completed. Harry Brown, Emporium, Pa. Ques. Are you with us closely in this work? Ans. Yes; I wish to explain. I do not always act upon the medium; but we have assistants who are working and trying to make conditions for us to control individuals to give all the information possible for us to give to the people. I am a worker, although I do not feel that my work with you is of as great importance as many I am associated with.

NANCY PAXSON.

How do you do? I have only been in spirit life a few hours. I used to believe in the spiritual philosophy. I belonged to the Society of Friends, and my name is Nancy Paxson. I return at the first opportunity. I lived on a farm near Greenville, Bucks Co., Pa. The medium knew of my death, but was not acquainted with me. It is all the same whether she was or not. I would like to talk, but I cannot.

JONAS KNIGHT.

I am necessitated to talk a little, but before I speak, I will say that I have not been accustomed to anything of this kind. But as I see that there are a great many people experimenting, or at least coming in here, I thought I would come too. If any body had told me, while I was living on earth, that I would ever take hold of any body and talk through their lips, I would have told them they were confounded humbugs. But it seems that people have to do a great many things that they once could not have believed, or would not have acknowledged to be true. But I am really puzzled to know how to tell you what I want to. For it seems as though I hardly understand myself, while I am in this body; and I know I have great spiritual advantage to get here. But who would have ever thought that it was possible that such a thing could have been done. My being here, however, is evidence of it. I had a life that was full of trials and difficulties, for it seems I did not come into the world with a silver spoon in my mouth, and the first knowledge I acquired I had to put to use to get my daily bread. And the way I did that was to labor upon some boats that ran up and down the Mississippi river. I suppose you will come to the conclusion from that, that I was not very refined, or did not have very exalted ideas of life; and I suppose I presented the kind of appearance of the people I came in contact with. But, I want to say to you here, that all the time, right down in my heart, there was a feeling for everything beautiful; but I was coarse and undeveloped, and had no way of expressing that feeling to people; and they never understood that I possessed it. But, after I left my body, I seemed to get the power of showing my appreciation of the beautiful. I did not un-

derstand things as you do. What I want you to understand is, that when I got into spirit life it was plain to me, and I could see things, or they presented a different appearance to me from what they did in the physical form. They were more beautiful and finer than anybody would think I could see them to be from my coarse and rough appearance. I have been, for some time, watching people come over, and I find that it is very often the case, that people who do not get credit for being refined and elegant, are the very ones that possess the real solid substance; but they have few opportunities to present to the world what they possess. You can meet people in the street and you may think they are common looking people; but if you could see them as they really are, you would take them in your arms and say "God bless you" everytime. And you see people dress elegantly—too nice to touch any kind of labor; but when they come to spirit life their beauty is all gone. Now, that is something I would like people to learn as quick as possible; because I would like everybody to come into spirit life beautiful, and not scorn labor. For that is the very thing that makes true men and women. Society has made a condition for itself, which looks with contempt on the very thing that gives it everything it possesses; and I want this aristocratic and tyrannical spirit washed out of the people as quick as possible. And, if I could use people as well as some opportunities I see, I would be all the time battering away to get them to see things as they really are, and not as they appear to be from education. I have no friends. I don't think I have a relative I could send a word to, of my presence here. I seem to be so entirely alone, because there was so many things connected with my life, that all my friends seemed to get into the spirit world before I did. But I want men and women to grow and act naturally, and not to make so much pretension of possessing what they know nothing about. It may seem unkind for me to talk in that way. But I feel so badly when I see people coming over so disappointed with themselves, that I want all men and women to know how to make themselves beautiful and happy in spirit life. I guess I will go now. My name is Jonas Knight. Ques. Had you any education? Ans. I had no education; but when I came in here and took hold of this lady, it seemed as if language came to me, and I have talked better than it would have been possible for me to have talked; but I think it is on account of my having that love of language in me.

JOHN MOORE.

(Phillipsburg, N. J.)

Friends we have had another circle, and a few spirits have returned and thrown their forces in the direction of progress; and we mean to work through each instrument with a will, until every household in the world becomes cognizant of our existence. We are here, gaining strength, and desiring to complete that great change that has been prophesied to the human family. When men and women first acknowledged our presence, we felt delighted to know that we were recognized and understood by our friends still remaining in the material existence. We thought we had accomplished a great work, then; but after using one organization after another, and giving evidence wherever we could, we then began to learn that through mediums we could assist men and women to right all the wrongs that existed in society. We saw that the instruments that were to do the great work would be persecuted and subjected to great inconveniences; but our love for humanity was so strong, and our desire to crush out superstition and ignorance so great, that after carefully weighing the subject, we concluded to commence our work. It has been but a few years since we commenced actual labor; but the people of the world to-day acknowledge us as a power, and society has improved through the forces that have been brought to bear upon its members. There are scarcely any individuals now that have come within the folds of enlightenment, but understand that there are forces operating outside of themselves, aiding them in making conditions that in the end will give them entire control over their physical organizations—will make them free men and women; when hypocrisy, deceit and treachery will be things of the past. And, as the human soul progresses, it will forget it ever had an existence in connection with the sorrows of the past, and they will only be food to beautify and strengthen the spirit. We thank you for your kind attention and sympathy, and we thank you for the hours you have devoted to us, striving in your way to do all the good that you could. Some of you, perhaps, differ in opinion—some of you still hold on to old rules and regulations—but let me ask you to look every subject in the face; and if it embodies the evidence of truth, take it—use it—and make it of use in every household. It matters not how antagonistic it may be to your former prejudices, if it is true, it must live eternally, and must build up instead of destroying. Work on—work on—brothers and sisters—work on—for there is a glorious time coming, when men's hearts will cease to ache—when the trials and cares of life will be better understood, and the necessity of sorrow will cease. John Moore, Phillipsburg, N. J.

SPIRIT COMMUNICATION.

MR. WALTER HOWELL, MEDIUM.

Given at MIND AND MATTER Office,
March 23d, M. S. 35.

BENJAMIN D'ISRAELI,

(Lord Beaconsfield, Premier of England.)

I have been preparing this organism for psychological impression for several hours. I want publicity given to the sentiments to which I am about to give utterance. In earth life, I was recognized among my party, as being one of the greatest diplomats of my time. Standing, as I do now, unmasked in the light of spiritual truth, I am obliged to acknowledge that over some of the brightest stratagems of my life, the shadow of selfishness casts its darkness as a veil. The world of thought into which I immediately entered at the dissolution of my spirit from the material tenement, overwhelmed me. My experiences have been varied day after day—the unfoldments of mind have ever presented things ornate to me. As I now view the events of my past life, as though they were portrayed in the imperishable colors of mind, I see how differently I would have acted, could I have beheld things as I now behold them. Nevertheless, with my present knowledge,

I see the environments by which my nature was surrounded, so that they rendered it impossible for me to act other than as I did. But I trust—

"There is a Providence that shapes our ends,
Rough-hew them as we will."

and I look forward to a grand and glorious destiny. Nevertheless, the psychic conditions of mind, in which I now find myself, have reared for me an earthly house out of which I may not soon pass. I realize the selfishness of my movements in earthly life—I realize how my ambitious nature strove for that exalted premiership of my country—to take my seat among the peers of the realm—disregarding the interests of the commonwealth—of my nation. My nation! say I. No; it was not mine, for I was a foreigner in that land. My nation I truly worked for, in all my policy; in regard to the Eastern question especially. My movements were in the interests of my people—Israel. I look upon that high-spirited foreign policy of mine as one of the most damnable of my life. The scientific frontier of India will ever rear its majestic head as a grim monster reproaching me for its inhumanity. The sophistries and stratagems of my career were evidenced in that Eastern undertaking of mine, on which occasion six millions of pounds were drawn from the Chancellor of the Exchequer, for what? In the interest of commerce? No. In the interests of humanity? No. To furnish the diabolical implements of war, with which to stain the fields of nature with the blood of humanity? Yes. But now as I stand in the light of Spiritual knowledge and behold the nations of Europe, and hear the groans of humanity, crushed by the oppressor's hand, the voices of the oppressed arise to heaven; their groans and prayers ascend upward, for the Spirit of Liberty to descend and implant in the nation's heart a spirit of—not mine—not thine—but humanity's. What means Nihilism in Russia? What means Fenianism in Ireland? What means that quaking and trembling of the thrones of Europe? Ah! it is not because they are sustained by the mechanism of tyranny, and time-honored institutions? The time is at hand when the child of Liberty, so grand, fair and beautiful, as a God inborn beyond the sea, living and reigning supremely in the hearts of the free-born American people, shall permeate society; and if dead old Europe is ever to arise from her lethargy, or to be resuscitated with life, it will be when the Spirit of Liberty emancipates her from the tyranny of monopolies. When that dead weight of aristocracy is removed from the mechanism of human affairs, the car of progress, unimpeded by these cumbersome, useless drags, shall speed on its way.

I had feared that I should scarcely have been able to retain my influence over this organism. It is difficult for me to express adequately my fullest thoughts; but as I turn from the monarchies of earth, and behold the monarchies of the higher life, and as I turn from the Republic as it lives with you to-day, to the Republic of the skies, I see better manifestations and prospects; and when the infant America shall have thrown off its present swaddling clothes, and shall stand in all the dignity of full grown manhood, with the spirit of Liberty pulsating his heart, he shall be to the world a type of that divine manhood that recognizes no nationality, but clasps, Christ-like, the natures of all men, and recognizes the bond of universal love and brotherhood. My name when in earth life was Benjamin D'Israeli. In the latter years of my life I was called Lord Beaconsfield; but how has the mighty fallen. D'Israeli is now arising. [You can exert your influence over the minds of many statesmen to-day, and effect a mighty work through them; and your control of this medium will all the better enable you to exercise your influence in the direction in which you say you would have worked, had you known better what were the true interests of mankind.]

Letter From Mrs. O. F. Shepard.

Editor of Mind and Matter:

I read with constant interest your strong, brave utterances from week to week, and also those priceless gems from spirit life, given through those entranced mediums, who are doing such important work for truth. How intensely fierce and hot the battle rages between Truth and old time error, as it is crystallized in Church and State. Clairvoyantly I see triumphant banners waving gayly everywhere, and I know victory for Truth is not very distant.

What a beautiful and joyous place this earth will be when every rank is liberated from the degrading mental bondage, to those superstitions of the church, which wrap so many in their sombre gloom to-day. This town which sits like an eagle's nest upon these "rock-ribbed" hills above the Hudson, is indeed a fitting place to gather physical and mental forces, but in spite of the purity of its atmosphere, and the grandeur of its scenery, falsehood has found her eyrie here, and there are sixteen churches to eleven schools! Let us hope that in the great Northwest now filling up so rapidly, churches will be kept in the back ground, and schools brought to the front. I have faith that they will, because the mothers of that region are wheeling into line as legislators, and the true Republic seems bursting into life and beauty from its great free heart. Joaquin Miller jauntily predicts the great American drama with the silent man as hero, as sure to come from the Northwest; but I conceive it as being a reality already well advanced, with heroes and heroines equally divided.

I was much interested in your criticism in last week's MIND AND MATTER, of the betrayal of the trustees of the Girard estate, of their important trust. I have visited the College several times at Girard's solicitation—three times in company with Bessie Foster, and twice he controlled her on top of the building, and gave his earnest protest against the violations of his will, and also expressed a desire that girls as well as boys should enjoy the benefits of the institution. He repeatedly declared to me, through Mrs. Foster, his desire to stand as a materialized spirit before the executors of his estate and directors of the college, and speak his wishes face to face with them. I never have entertained a doubt that he would yet be able to accomplish it. The last time I visited the College I went into the chapel and remained through the religious exercises which are daily held there. Eight hundred boys filed into the chapel in divisions, each division headed by its teacher, who stood facing his boys and looking directly at them during the tedious and heartless ceremonies. President Allen read in a dull, numbing voice, a chapter from the Bible, and offered a formal prayer, (all heads being bowed upon the seats while it was given). A pious hymn was sung, and the school marched out again.

Mrs. O. F. SHEPARD.

Yonkers, N. Y., March 20, 1883.

[Continued from the Eighth Page.]

gued especially from the gospel according to John."

Say you so father Irenæus, and could you have told us more plainly than that, that Valentinus and his followers used the Gospel according to John, as a purely Gnostic book and not at all as a Christian book as you pretend? It has long been evident to biblical critics, that the Gospel according to John was replete with Gnostic speculation, so much so as to give a markedly distinct character from the other three Gospels of the New Testament, as it is called. Thus is fact after fact being made plain through these communications, that all tend to show the Essenian and Gnostic originals of the so-called Christian Scriptures. But let us quote further:

"And Tertullian allows, that Valentinus used the books of the New Testament entire, without altering them as Marcion did."

This can serve no other purpose than to show that Valentinus in Alexandria, adhered more closely to the Essenian teachings of Ignatius and Apollonius, from whom they derived their different versions, than did Marcion at Rome. It must not be forgotten that at about the time Marcion arrived in Rome from Antioch, with his gospel and epistles, Basilides went from Antioch to Alexandria, to found his Gnostic school of religion and philosophy.

Dr. Lardner continues:

"Mr. Wetstein says, the Valentinians rejected the acts of the Apostles. And he thinks this appears from Irenæus that they received the Acts. For in this confutation of them, in his third book against heresies, he argues against them largely, first from the gospels, then from the book of Acts, and lastly from the epistles of the apostles. And Massuet, the learned Benedictine editor of Irenæus, allows, that according to that ancient writer the Valentinians did not reject any books of the New Testament."

All of which shows, if it shows anything, that Mr. Wetstein was right; and that neither Dr. Lardner nor the learned Catholic Massuet could afford to admit that all the gospels and epistles were in the hands of the Gnostics and used by them as their own books, while the Acts of the Apostles were unknown to them. Such, however, was most probably if not certainly the case, for it is a well determined fact that the Acts was not in existence as a book until after the death of Valentinus in A. D. 160. Again Dr. Lardner says:

"Heracleon, a learned Valentinian, is supposed by Grabe to have been contemporary with his master, Valentinus, and to have appeared about the year 123. However, he might continue a good while after that. Basnage speaks of him at the year 125. And Cave placeth him at 126. Heracleon seems to have written commentaries upon several parts of the New Testament. Clement of Alexandria having quoted the words of Matt. x, 32, or Luke xii, 8, and of Luke xii, 11, 12, says: 'Heracleon explaining this place, has these words, which I need not transcribe at present, though it be a valuable passage. There is another short passage of Heracleon's commentary upon St. Luke.'

"Origen, in his commentary on St. John's gospel, often quotes Heracleon. The passages of Heracleon's commentary upon that Gospel, with Origen's remarks, are collected by Grabe. And from him they have been placed by Massuet in his appendix to Irenæus. The passages of Heracleon quoted by Origen, are above forty in number, and some of them long.

"Heracleon's commentaries upon the gospels of St. Luke and St. John, are an early proof of the respect shown to the books of the New Testament. And it may be reasonable to think, that others beside Heracleon, both Catholics and heretics, published about the same time commentaries upon some of the books of the New Testament.

"Origen has at once given us Heracleon's observations on Matt. viii, 12, and Is. i, 2.

"Heracleon likewise received St. Paul and his writings. For he quotes as his the beginning of the xii chapter of the Epistles to the Romans. Moreover Origen has given us Heracleon's interpretation of 1 Cor. xv, 53, 54.

I might add here some other things. But this is sufficient to show that in the very early days of Christianity, the books of the New Testament were well known, much used, and greatly respected."

Well, if we are capable of judging critically and logically of anything that a child ought to be able to see without reflection, we think Dr. Lardner has "added enough to show that before the earliest days of Christianity, in any form that it can be traced, the books of the so-called New Testament, excepting, perhaps, Acts, were the canonical books of the Egyptian Valentinian Gnostics; and, as such, were commented upon and expounded by Heracleon, an acknowledged Valentinian Gnostic. To infer, as Dr. Lardner does, and as he would have his readers to infer, that Heracleon commented upon any other than Gnostic gospels and epistles, is simply preposterous; and we are amazed that the shrewd Dr. Lardner should have commented on so many parts of what is now called the Gospel according to St. John, shows clearly that that one of the Gospels at least was a Gnostic, and not a Christian production. It is not pretended that Heracleon mentioned any of the Christian gospels as Christian gospels, but that in his commentaries upon the Valentinian Gospel or Gospels and Epistles he quoted passages more or less extensive from those gospels and epistleary Gnostic writings that corresponded essentially or literally with passages that are now to be found in what are called the Christian Scriptures or New Testament. Now what does this fact clearly indicate? Nothing more nor less than that the so-called Christian Scriptures are plagiarisms of the Gnostic Scriptures on which Heracleon commented. It is this fact that

the communication of Valentinus has made singularly clear and undeniable. It thus appears that instead of the Gnosticism taught by Saturninus, Basilides, Valentinus, and their successors, having been Christian heretics, the so-called Greek and Latin Christian Fathers, were not only Gnostic heretics, but traitors to the only religion that underlies what is now mis-called Christianity. At all events, it seems certain that Valentinus was not a Christian at all, but a Gnostic Jew.

As we have seen Gnosticism was essentially a religion that recognized the female as well as the male element in the creative and preserving principles of all things, and in this respect shows its Eastern Asiatic origin; for according to the Brahmanic Genesis, it was the male and not the female, of the first pair, who brought sin and death into the world. Every where in all the ancient religions, the female principle in nature was regarded as the equal of the male principle, and thus the dual sex worship found in Greece, Rome, Egypt, Palestine, Syria, Asia Minor, Mesopotamia, Cappadocian, Armenia, Assyria, Chaldea, Hindoostan and other Asiatic countries, Mexico, Central America, Venezuela, Bogota and Peru, was the product of a common religious philosophy, which seems to have had its original seat in Southeastern Asia and the Larger Islands of the Pacific Ocean, most nearly contiguous to Asia. We have not now opportunity nor time to show the analogies existing between the Ancient Egyptian, Hindoo, and Tamil religions, and the symbols that exemplified them, and the religious and symbols of the ancient Mexican, Central American and South American centres of civilization. But to say those analogies are numerous and so striking as to show beyond question that they one and all emanated from one common source or centre of civilization. We hope the time may come when we will have time to treat of all these subjects in a well matured and permanent book form. In the course of our current journalistic labors, arduous as they are, we can do no more than give a passing glance at these interesting and important questions.

The claim of Valentinus that the Neo Platonists were sex worshippers we cannot now inquire into; but will only say if they recognized the female element in the creating and governing power, it is not hard to understand why the Neo Platonists were so bitterly opposed by the Christian enemies of the rights and interests of women; and why that brutal hater of the female sex, Constantine the Great became the patron of the religion that sought to place the heels of men on the necks of women. If it were not that Spiritualism, as it is imparted to us by the most advanced and beneficently wise spirits, is to be the final establisher of perfect justice, we would pray for the revival of the spiritual Gnostic religion that placed man and woman on the same plane of equality, mentally, morally and socially. Far better would it be if it could be made to take the place of that scourge of humanity Christianity, as founded and propagated by the Roman Catholic Christian priesthood the only Christian priesthood that ever had any existence.—Ed.]

Medical Clairvoyance.

The masses are as yet so under the influence of bigoted religionists and professed scientists, who through fear of losing caste in the church, and so-considered respectable society, stultify themselves to so make their reasoning and investigations conform to Modern Christianity, that but few, comparatively, avail themselves of clairvoyant treatment. But the light is breaking and stubborn facts are accumulating which will break this psychologic power that holds mankind; and medical and religious bigotry, both will share a common fate, and humanity be the gainer.

For the successful treatment of disease, a correct diagnosis is important. That a correct diagnosis can be given through clairvoyance, simply by means of a lock of the patient's hair (no symptoms required and distance no obstacle) is an established fact. That clairvoyance, which is dependent upon other mentality for its exercise, is more reliable than what is termed independent clairvoyance. The subject that a foreign personality can entrance, is the Control's clairvoyant—that is the control uses the "mediums" clairvoyance to see disease, its cause and effects, for instance, as the astronomer uses his instrument, and the more perfect the instrument, the more reliable will be the diagnosis. The astronomer must be versed in astronomy, to trace the constellations, so must the control of the medium have medical knowledge to diagnose and treat disease.

Now comes the most important part of the work, namely, the cure. Hundreds, aye thousands, pronounced incurable, have been restored to health through clairvoyant mediums. The testimony in favor of medical clairvoyance is too strong and overwhelming to be ignored or set aside.

Material therapeutics are too limited, and often fail to reach chronic and complicated diseases. What have the "Doctors" learned of the subtle forces of Nature, or of the application of magnetism in the treatment of disease? It takes something more than a "sheepskin" to make a physician. Beyond their school version, lie inexhaustible resources—refined matter, that earthly science knows little or nothing of, because like life and soul, they have eluded, and ever will elude, the scalpel.

Nature has bountifully supplied us with valuable remedial agencies, and when magnetized, they are doubly efficacious. Many diseases are more readily reached and cured through magnetic or spirit power, than by drugs and medicine. When remedies are prescribed, they are prescribed principally as a vehicle for magnetism, and to keep them charged with the healing ele-

ment, one or more of the spirit band whose magnetism is suited to the patient, accompany the remedies, and take special charge of the case.

Among the medical workers in spirit life, are many of the aborigines of our country—strong and powerful Indians, who in earth life were known as "Medicine Men." When here they had a knowledge of natural remedies—herbs, barks, roots, etc.; and they now have the power to collect and vitalize life-giving elements, and under the direction of higher intelligences, they are valuable aids in the healing art.

The ancient Egyptian priests of the highest degrees were familiar with clairvoyance and magnetism. They understood magnetic healing and practiced it. The tenure of their office depended on their power to heal the sick. Through mediumship these priests had communication with disembodied spirits, but they belonged to a priestly order, and were sworn not to divulge any of the secrets essential to hold priestcraft's power over the masses; hence the masses in their ignorance attributed this power to heal the sick, to divine intervention, through special spiritual agency. But thanks to wisdom and intelligence, Modern Spiritualism is not intrusted to priestly keeping, to be warped into a machine to hold power over the masses. As the great scroll of Spiritual revelations is being unrolled, the mists and fogs of superstition are passing away, and we confidently look for the general recognition and acceptance of clairvoyant medical practice at no distant day.

H. B. WILLCOX.

Boston, Mass

The Mythical "Shaker Bible."

J. M. ROBERTS:—MUCH ESTEEMED FRIEND:—We observe in MIND AND MATTER of 10th inst., a paragraph in a lecture delivered by Annie T. Anderson, in St. Louis, Mo., on January 28th, which says: "The sect of Shakers have Mother Ann's Bible. They do not pretend to need any other." etc. As this statement is entirely erroneous, it is due the public that it should be corrected, as it is calculated to prejudice and mislead many minds. To meet this misstatement directly, we must say the Shakers never have had any different Bible from that of all other professed Jewish and Christian denominations,—the translation of King James! The story of the Shaker Bible is a rehearsal of an old remark that was probably originated some seventy years since to deride a book written and published by the Shaker's Society in 1810; entitled, "Christ's Second Appearing," being a general review of all church history, with quotations and criticisms, together with a statement of the principles of religious light and faith, which had been revealed to, and accepted by the people called Shakers at that time. This work has undergone some four revisions. Neither this book, nor any other book written and published by the Shakers, is a Bible in any different sense than the writings of John Calvin, Martin Luther, George Fox, John Wesley, or George Whitfield, may be called Bibles. Its testimony is not a creed, the Shakers have no creed, in the ordinary sense in which that term is used, that is, a fixed boundary of religious ideas and supposed revelations of truth beyond which there is no further revelation of light and truth, and duty. But the Shakers believe in a continuous revelation of Divine light and truth. That all truth is eternal, and its plenary revelation to man may require infinity of ages and cycles of progress, and that true Christianity embraces the whole of it, and the Shakers believe they have need of the whole of it, instead of, as Annie T. Anderson says, "They (the Shakers) do not pretend to need any other Bibles." O, yea, Annie, the Shakers claim to need all the truth ever revealed to man, through any and every means!

The Shaker's book entitled "Christ's Second Appearing" was presented to Thomas Jefferson, when he said, "I have read it through three times, and I pronounce it the best Church History that ever was written, and, if its exegesis of Christian principles is maintained, and sustained by a practical life, it is destined, eventually, to overthrow all other religions." Annie tells the people that "Shakerism is already failing to establish that elysium in Shaker fields: it was revealed to do a half century ago." No failure at all in this, Anna! Those who truly and faithfully live the Shaker Christian life, do find a present salvation from sin and its consequent sorrows, and eventually in a power of redemption from the nature of sin. The Shakers never anticipated, nor proposed to the world an untried "elysium" until all souls are redeemed from sin and its consequences, and garpered into the kingdom of God. This was our Mother Ann Lee's testimony, "sufferings in the Church will never cease until all souls are redeemed to God," this is a demonstration of true Christian sympathy. The Shakers find true the declaration of Jesus, viz., "The Kingdom of Heaven is like a net cast into the sea, that gathers of every kind, which, when it is drawn ashore, men gather the good into vessels, and cast the bad away." Now, while these bad fish are in the net, they make trouble among the good fish;—retrench on the "elysian" fields of the good and true, so that a true Christian Saint, a real virtuoso, comes up through great tribulation to be clad in white robes of redemption, and garnered into the Kingdom of God. Nevertheless, in the congregations of the true Saints of God, who really live the Christ life, there is a very present heaven and a prepared Heavenly Mansion in that "House not made with hands," in the eternal Kingdom of Glory.

GILES B. AVERY.

Mt. Lebanon, N. Y.

The Freethought Directory.

But few seem to understand about the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN,
Salamanca, N. Y.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.]

Dr. A. B. Dobson,

39 Fair Street, New Haven, Conn., }

March 2d, 1883. }

Editor of Mind and Matter:

I am making arrangements for an extended tour through the West, and would be pleased to hear from parties in any part of the West, who would like to secure my services, either as medical and business clairvoyant and healer, or trance speaker on subjects from the audience. Will make arrangements to stop off at any place where my services are desired, for moderate remuneration. All letters can be addressed to me as above.

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5-29

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Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. J. H. RHODES, clairvoyant Physician, has removed from 503 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Dr. ABNER RUSIT, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7:45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9:45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halsted St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

"The engagement of Mrs. Cora L. V. Richmond in San Francisco, deserves especial mention. Those who have listened to her spiritual guides in that locality must have felt that how ever great the need of the people, however arduous

their longings for richer views of spiritual truths and clearer solutions of the problems of life, there is to be found in the source of these utterances, adequate answer and bounteous supply.

"A correspondent writes: 'It has been good to witness at once the eagerness of the questionings at the morning meetings, and the satisfaction which followed the clear and lofty replies. The first evening's audience was large—the largest gathered here for many years to listen to a spiritual discourse. The next Sunday evening those present numbered eight hundred; and 'Phoenix' deepened the impression as he spoke of Spiritualism as the only answer to Materialism.'

"It now became evident that a uniformly large and deeply interested audience could be expected, and the next Sunday's meeting verified this conclusion, for an equal number gathered, and in perfect silence, often rapt attention, listened to a thrillingly eloquent discourse from an ancient spirit on Prehistoric California! This address properly supplemented that interesting one recently published in the *Banner of Light* upon the 'Lost Atlantis.' The statement respecting that ancient civilization which once centred upon the Pacific slope and the continent now submerged under the Pacific Ocean, were clear and full of interest."

We have every reason to believe that the correspondent of the *Banner of Light* states the matter correctly, and that the statement of Wm. Emmette Coleman to the contrary, is as untruthful as most of his other statements, which, in the past, he has published in the *Journal*, to injure mediums, and which have had no other foundation than the prejudiced and dishonest imaginings of his badly twisted mental and moral nature.

Mr. Coleman, is guilty of the groundless and manifestly absurd allegation that Mrs. Richmond is the responsible author of the public discourses that are delivered through her or by means of her vocal organs as a medium. Unless we are wholly at fault, Mrs. Richmond does not claim to have any conscious agency in her services as an inspired medial instrument. Mr. Coleman insists she has. How he knows this, he does not tell us, and, therefore, we have a right to conclude he does not know what he positively asserts. But that should surprise no one, as this practice, in pretty much all matters, has become habitual with him. Mr. Coleman says:

"Mrs. Richmond's third evening lecture was on Pre-historic California, and a greater conglomeration of balderdash and fiction, I never listened to. Her blunders, scientific, historical, etc., were monstrous. As a specimen take this: 25,000 years ago, owing to the precession of the equinoxes, the poles of the earth were where the equator is now, and the continents then extended along what is now the equatorial line, (east and west), instead of as now (north and south). Continents then existed around the world uninterrupted from Egypt to Central America, and a connection existed between the religion and civilization of the inhabitants of Egypt and Central America—the civilization of that period being superior to that of to-day. At that time the continents of North America and Europe did not exist."

"Astronomy, geology and archaeology demonstrate the absurdity of all this. Astronomic science shows that the precession of the equinoxes never did and never can cause the poles and equator of the earth to change places. The probability is Mrs. R. has little idea what the precession of the equinoxes really is, else she would not utter such nonsense."

Mr. Coleman then proceeds to speculate about the earth's changes, in a manner, about as recklessly and irrationally, as he alleges, falsely as we believe, that Mrs. Richmond did. Mr. Coleman then says:

"Another absurd fiction of Mrs. R. was that the Chinese nation was founded by Brahma 20,000 or 40,000 years ago. Brahma had no more connection with China than had George Washington. China was a nation long before the conception of Brahma as a deity dawned upon the earth. Brahma is a Sanskrit word, from an ancient Sanskrit root and was coined as an appellation of the Deity somewhere about 1,000 years before Christ."

We have here a specimen of the pretence of learning which Mr. Coleman seizes every excuse for parading before his readers. To those who know ought of Brahmanism, so far as we have any trace of the existence of it, it runs far back beyond the time attributed as the time when the word Brahma was coined. History fails to reach the time when either the name Brahma was coined, or the religion called Brahmanism was established in India. There is great reason to believe that Brahmanism originated in Tibet, to the North of India, if not in China proper, when the Tamil religion prevailed over all of India, and certainly much earlier than 1000 B. C., as Mr. Coleman pretends. The Buddhistic anti-caste reformation of Brahmanism took place only a short time after that date, and as Brahmanism was, at the time of that reformation by Sakya Buddha, a powerful and thoroughly established religion, it must certainly have been in existence for a long period before the time dogmatically and erroneously alleged by Mr. Coleman. We have alluded to this glaring piece of ostentatious ignorance on the part of Mr. Coleman, to show his entire lack of appreciation of well grounded knowledge where he thinks he can with impunity air his superficial acquirements.

But what do his pretended criticisms of Mrs. Richmond's knowledge amount to? We are not aware that Mrs. Richmond has ever claimed to have any special scientific or literary acquirements, or that she claims in or of herself to be qualified to teach upon those topics. What she has always claimed, and what she has every right to claim, is, that she is a medium whose organism is controlled by spirit intelligences to give public information and instruction about such matters as are known to the controlling and communicating

spirit intelligences who avail themselves of her mediumship for that purpose. And, when Mr. Coleman intimates or alleges that Mrs. Richmond is not the honest, genuine medium she claims to be, he either intimates or alleges that which he knows to be untrue, or that which he has no knowledge of. In the one case he is shamefully untruthful, and in the other he is weakly foolish. We have no means of knowing what Mrs. Richmond's spirit control, on the occasion referred to by Mr. Coleman, did or did not say; for Mr. C. is so in the habit of stating things to suit his needs without reference to the facts, that it would be rash for any one who knows his weakness in this respect, to place the least confidence in what he would say. But we have never seen anything in any of the many reported spirit addresses delivered through Mrs. Richmond's mediumship that displays such a lack of scientific knowledge as must have been the case, if Mr. Coleman speaks the truth; and therefore we incline to believe that the spirit is entirely misrepresented by Mr. Coleman.

But we assure Mr. Coleman it will not be in his power to discredit Mrs. Richmond as a lady or a medium, with any one who knows of her merits and his demerits, in the scale of social standing or moral worth. In saying this, we are not influenced by any feeling of personal bias, or personal or business interest. We are not aware that Mrs. Richmond thanks us for anything we have said in her defence against the false and calumnious attacks that have been made upon her by her enemies; nor are we aware that she ever spoke a favorable word, or a word of approval of our efforts to beat back the enemies of Spiritualism. That makes no difference to us. In the discharge of our duties as a journalist, no personal considerations have anything to do with our judgment of what is right and what is wrong.

If Mrs. Richmond and her more immediate friends do not feel called upon to defend her good name and fame as a representative exponent of spiritual facts; we do feel called upon to do it, even if we have to do it alone. When will Spiritualists rise as one person and demand that this persistent warfare upon some of the most useful and honest mediums shall cease?

The Power of Prejudice for Evil.

Prejudice has been derived from the Latin *præ*, before, and *judicium*, judgment. Webster defines it as meaning, "1. Anticipative judgment; 2. Examination; a bias or leaning towards one side or the other of a question from other considerations than those belonging to it; an unreasonable predilection or prepossession for or against anything." It has been aptly said that every important discovery is fated to pass through three different stages: 1. Rejection; 2. Discussion; 3. Adoption. Prejudice thus becomes a crucible which, if properly conducted, would eliminate the dross without destroying that which is good, leaving only the disgusting refuse of villainous being.

Prejudice, in its embryonic stages, is so mild as often to pass for disapprobation or dislike; but, if allowed to take deeper root, is liable to expand until it crops out in overt acts of violence. But it is not the purpose of this article to present an exhaustive treatise upon the subject, but simply to point the reader to its notorious character as applied to the phenomena of Spiritualism. The number of physical mediums who have not been denounced as "humbugs," and subjected to the most cruel bogus exposures that malice could invent, are very few indeed; and many of our healing and inspirational mediums have suffered untold wrongs, persecution, litigation, imprisonment and premature death, from this one source of evil.

It may not be an act of decorum to call intelligent people fools; but the reader is asked to remember that intelligence is not always a safeguard against acts of folly, especially if compelled to look through the perverted lens of prejudice; and that we were all born ignorant, and that, from the days of our birth to the present moment, our teachers have been more zealous in filling our minds with erroneous notions than with abiding knowledge. And in addition to this, all who refuse to learn the truths of Spiritualism by reason of prejudice—and their name is legion—must remain in their ignorance. It would require many volumes to record all that prejudice has led people, in their ignorance, to perform in the name of truth, that they will some day have to repent of. Let, therefore, a few facts point out the true course for rational beings to pursue in their investigations of Spiritualism.

A few years since, when Mrs. Markee was giving materializing seances of such a character as to mystify the veteran experts in the ranks of investigators, it occurred to my mind that our spirit friends had discovered some law of which we were entirely ignorant, and as circumstances prevented me from going to examine for myself, I waited for an opportunity to review some one of the many eye-witnesses of the marvelous occurrences. Accordingly, when Dr. Storer returned home from his attendance upon Mrs. Markee's seances, I wrote, asking him if he believed it possible for the medium to be metamorphosed to represent George Washington, Daniel Webster, and others, male and female, old and young, from little children to decrepit old age? And the substance of his reply was that he could account for the peculiar phenomena occurring in Mrs. M.'s presence in no other way. We, who are investigators, have learned something by experience since then; but the world at large is too bigoted to investigate and continues to cry "humbug," and is no wiser than the fools of the State of New York were then, who proclaimed Mrs. M. to be a fraud, and proved her to be such by getting up a first class medium grabbing bogus exposure, doing their nefarious work so thoroughly that she scarcely survived the shock, thus destroying her usefulness for years, and inflicting upon her untold suffering, but still were no wiser than before. And this same cruel process must go on, one medium after another becoming a martyr to the cause, until the obtuseness of learned fools shall be made to yield to the force of accumulating evidence. At this moment, Mrs. Susie Willis Fletcher, who was for a year subjected to misrep-

resentation, litigation and imprisonment, for no fault of her own is prostrated upon a bed of sickness, so virulent a type that her recovery is doubtful. And these are only two cases out of the many, of the persecutions of mediums which commenced with the Fox girls and has gone on unabated up to this very hour.

But you may think that since our physical mediums have left our State for other fields of labor, and since we are shut in from the great marts of christendom, among the hills of Vermont, that we are free from the taint of the outside world. But such is not the fact. It is with humility that I inform you that we are not only human, but as such, our likes, dislikes and prejudices are very marked—so much so that a few of our citizens are still subscribers to the *R.-P. Journal*, and believe in its teachings. But I am happy in being able to state that, so far as I know, not one of our local speakers is an advocate for that paper, but some of the speakers from other States who have labored acceptably among us, are its advocates, among them Capt. H. H. Brown and George A. Fuller.

But there are not many subscribers to the *Journal* in this State, and the number seems to be on the decrease, the *Banner of Light*, *MIND AND MATTER*, *Voice of Angels*, *Spiritual Offering*, *Miller's Psychometric Circular*, the *Olive Branch*, and other spiritual papers, taking its place. If we are really dull—if our acquisition of wisdom is discouragingly slow, and the elimination of prejudice correspondingly tardy, a better state of things is only a question of time. A few days ago, in buying stationery at a bookseller's, my package was done up in a "sample copy" of the *R.-P. Journal*, and on receiving my goods I could not refrain from making the observation that at last the *Journal* has reached its proper level, and received for reply, "We find no other use for it here."

Now, reader, before closing this article, I wish to call your attention to one significant fact pertaining to Col. Bundy's claim of sustaining all true mediums and only opposing well known frauds. There never was a medium known to escape his lash that was not in some way useful to the Colonel or his enterprise; and he even goes so far, out of pure "cussedness," as to maliciously pursue those whom it would be both to his credit and profit to sustain—as is the case with his unwarranted abuse of Mrs. Richmond. On the other hand, every medium who has suffered at the hands of Col. Bundy's fraud-hunting crew, has been fully vindicated by a careful, painstaking investigation conducted by men of ability and untarnished honor.

But prejudice, from its ubiquity, is blinding the eyes and stultifying the minds of our people in more ways than one, and when A. J. Davis can so readily find forty intelligent endorsers of an event which has no foundation more substantial than a mere figment of the imagination, what may we not expect to find where prejudice takes the lead! One of the creations of modern fictions is the so-called Christian Spiritualism; for its very appellation is a misnomer, since Christianity, which rests upon the dogma of regeneration, a god-man and a literal hell, and Spiritualism, which clearly disapproves of any such unwarranted basis of action, and most thoroughly disproves the existence of a literal hell, a god-man, and of regeneration by faith in the same, can no more be made to harmonize than fire and water. Either the water must be dried up or the fire extinguished. To employ another metaphor: the attempt to graft the old dead and decaying branches of theology upon the trunk of the young oak, Spiritualism will not only ever fail to resuscitate the old dead sticks, but will inflict an injury if it does not entirely kill the oak. The only means possible to unite two opposing elements, as of oil and water, is to subject them to a third element more potent still, and the result is both the oil and water are lost—forever lost—in the formation of a new compound. So with Christian Spiritualism. No true Spiritualist will have anything to do with such waste materials, the only office of which is to encumber the ground and prevent the growth of anything either beautiful or useful.

But it is not my purpose to impeach the honesty, integrity and ability of my fellow men; for it makes no difference with results whether they are guided by sinister motives or by ignorance and that deep-seated prejudice which leads them to impeach their own intelligence by turning their backs upon the truth and hugging falsehood to their bosoms as the only thing worthy of their notice.

Revolve the subject as we may, we find at every turn that prejudice is an evil genius that clothes all manner of villainy in the habiliments of light, but presents truth and virtue in so hideous a mien that the ignorant masses turn away with disgust, to fall into the clutches of their mortal enemy. Oh! for the power to tear away the disguise and reveal to the world, "The living truth and naked grace!"

Oh! for the eloquence adequate to direct the minds of the people, and the whole people, towards the light, to induce them to lay aside all prejudice, and enter the school of investigation where judgement and reason hold sway and every fact is submitted to the crucible of truth and weight in the unerring scale of justice and awarded its true value and not one whit over. Till then every true friend of progress must work with a will, utilizing every force within mortal reach that can contribute to laying the foundation of a true philosophy and a righteous government so deep and broad that the waves of time can never undermine them, but continually contribute to the cementation and consolidation of materials employed, so long as this fair earth shall remain the abode of man.

Then our worst enemies, who are the traitors in our ranks, will sink away in disgrace; and then, and not till then, will Spiritualism be prepared to push forward the work it is destined to perform by way of remodelling and reconstructing all our institutions, even to taking the administration of government out of the hands of theology, and administer justice between all parties, without regard to nationality, class or sex, in a more perfect manner than the world has ever yet attained to. And the first work in hand is to enlighten the minds of the people upon subjects and topics of interest that still lie beneath the cloud of error which is the accumulative fallacy of all past ages.

CHARLES THOMPSON.

ST. ALBANS, VT.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

Mr. Baxter's Last Seance For the Present in Philadelphia.

On Sunday evening, March 18th, another immense audience assembled at the commodious hall, corner of Eighth and Spring Garden Streets, to listen to Mr. J. Frank Baxter in lecture, song and tests. A hundred or more stood till the very close of the interesting exercises. After his lecture, according to his custom, he gave a platform seance. An introductory impromptu poem was given and then the spirit announced as Dr. Crandall who prompted it. Mr. Baxter was moved to say this was not a gentleman but a lady. She was of vigorous thought and positive mind. She had only lived in Philadelphia a short time some years ago, and during that time attended medical lectures, as well as regularly studied and graduated at a Philadelphia College. When through, she went to a distant city and passed out there to spirit life on August 31, 1876. She said she had several friends in the hall, and that she was frequently censured because she was a Spiritualist, a worker in the interest of women, and called fanatic and infidel. The full name was then given and a gentleman standing in the crowded vestibule, raised his voice, and very clearly identified the spirit, and showed the significance of much said. Mr. Baxter was influenced to say "I'll call out my lady friend by giving my characteristic signature." It was done, when a lady arose and said it was her friend, and all was correct. The audience showed appreciation of the worth of this demonstration of spirit presence by applause. The second spirit was a George W. Winemore, who in part personated. By the remarks and manners, and length of control, he was fully identified, as well as recognized, by a large number who openly acknowledged the same. The name Elizabeth Cutter was given and was the only one during Mr. Baxter's whole engagement not recognized. The spirit of a lady next came, saying she was attracted through peculiar circumstances, and was in hope to have reached home where was some contention, but her friend who was present in the morning and sat in the back of the hall was not present then, and so she would wait in hope for opportunity. She announced her name, however, as Mrs. Emily Myers, and said she had acquaintances present. And so it proved, for several spoke and said they knew her well. Capt. Keller informed several after the seance what the trouble was, in all probability, as he knew the woman, and had heard of a certain matter pending settlement. The next spirit turned Mr. Baxter about and caused him to point in a certain direction. Mr. Baxter said he seemed to look through a lighted rift in the darkness, and there saw what looked like a portion of some surface with the name Thomas J. Barger upon it. Several knew then who it was, and noted that the pointing was nearly direct to his office on 5th Street. Then Mr. Baxter was led to look within this office and see and describe the man at a table with papers before him, one of which was presented him, and it was the plan of a building. "Mr. Barger was a member of the Building Committee," said Mr. Ballenger who sat on the platform, "and I recognize him." Many other things were described relative to him, and readily significant were they to several who openly acknowledged them. Next a young girl's spirit announced herself as Sadie Richardson, and said, "This is the fourth time, but never previously before a large audience, and it is a step nearer my home. I believe I will gain my object soon. I am Mr. George Richardson's daughter. 'You died of consumption on Franklin St., I think,' said a gentleman on the platform. 'Not of consumption' as I was aware—a cold—yes, a cough—but a fever—don't exactly know, I lived on Franklin St. (giving the number) —'Yes,' said the gentleman I know of you, and I know the family. The name of Susie J. Monks was given and recognized after the meeting by a Mrs. Mayberry. A scene on the water was portrayed, next which with certain detached expressions and broken visions, but with the name Horace B. Hare, given and the statement through Mr. B. also that it was Judge Hare's son. Several recognized it and saw the significance of all. The seance closed at 9:40 o'clock. Com.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for *MIND AND MATTER* for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from *MIND AND MATTER*, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (*MIND AND MATTER*.)

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of *MIND AND MATTER* office will receive my personal acknowledgment.

Fraternally yours,
DR. HORACE M. RICHARDS.

MR. WALTER HOWELL IN PHILADELPHIA.

The Spiritual Cause in Philadelphia, has hardly ever been more ably or creditably represented, than in the forcible and eloquent discourses delivered through the mediumship of Mr. Walter Howell, on Sunday morning and evening, March 25th. The subject in the morning was "The Resurrection," and in the evening, "The Atonement." At but a day's notice, a large attendance turned out both morning and evening, and richly were those repaid who were fortunate enough to attend. The large hall in the Assembly Buildings, was secured at the shortest notice, and everything passed off to the entire satisfaction of those who interested themselves to secure Mr. Howell and his able and intelligent spirit guides a hearing. The subjects were treated with rare ability, and every point made was established beyond all reasonable question, by the masterly manner in which the supporting facts were presented. The views presented were anything but orthodox, and for that reason all the more unanswerable. We advise all creed bound and dogma enslaved souls, who desire light and freedom, to lose no opportunity to hear the able spirits who surround and use Mr. Howell as their medium.

Mr. Howell is quite a young man, and was brought out of the fold of the Methodist Church into Spiritualism, by his truly inspirational spirit surroundings. He has already done yeoman service in the cause for the past four years, having spoken on spiritual topics to immense audiences, in all the large cities of England. For the past six months, and ever since he came to America, he has been speaking in the city of Brooklyn, where he gained a reputation of the highest order, both as a man and a medium, for the ablest spirit controls. On leaving that city for new fields of effort he came to Philadelphia, where he has already gained the cordial esteem and appreciation of many of the most tried, earnest and efficient friends of Spiritualism in this city.

We are happy to say that in our estimation there is not a more meritorious, efficient and useful worker in the mediumistic field of Spiritualism, and none that more deserves recognition and encouragement from earnest Spiritualists than Mr. Howell.

It has been our privilege to attend one of Mr. Howell's parlor receptions, and we speak within bounds when we say that we were never more surprised and entertained by any exhibition of spirit intelligence and instruction, than on that occasion.

We trust that wherever Mr. Howell may go, he will meet with the success he so richly merits. We are not at this writing informed of Mr. Howell's plans and intentions as to his future movements, but hope to be able to give all needed information upon that subject in our next week's issue.

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

W. L. JACK, M. D., informs us that he will be in Philadelphia on the thirty-fifth anniversary of Modern Spiritualism.

DR. B. F. BROWN has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.

SOLOMON W. JEWETT, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering humanity.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

CORRECTION.—In last week's MIND AND MATTER, on the third page, in "extract from converts in spirit life by Samuel Bowles," it should read "converts in spirit life." The price of the book is 50 cents and not 5 cents, as printed.

DR. ABBIE E. CUTTER and Mrs. Adeline M. Glading will lecture in Thompson Street Church, between Front Street and Frankford Road, on Thursday, April 5th, at 8 P. M. Subject: Common Sense View of the Laws of Life and Health. Admission 25 cts.

MRS. ADELINE M. GLADING of Philadelphia will speak on Sunday evening at the anniversary celebration of the Second Association of Spiritualists of Philadelphia. Other speakers are expected to take part in the exercises besides home talent. Sunday 10:30 A. M. and 7:30 P. M. Lyceum and conference circle combined, as usual, in the afternoon. On Monday at 7:30 P. M. The public are cordially invited.

FRANK T. RIPLEY informs us that he will soon start for the East, and will stop off, en route, to give lectures and tests from the platform. Any societies or persons desirous of obtaining his services (which will be made reasonable), can obtain information by addressing him at Room 24, Exchange Block, Indianapolis, Ind.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

DR. WM. B. FARNSTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Farnstock, Walhalla, S. C.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

THE Spiritualists of Erie, Pa., and vicinity are to celebrate the 35th anniversary of Modern Spiritualism at Old's Hall, Erie, Pa., on Saturday and Sunday, March 31st and April 1st, and finish with a fine social on Monday evening, April 2d. The services of Rev. J. H. Burnham, the eloquent speaker of Saginaw, Michigan, have been secured. Also Moses and Mattie E. Hull and other talented speakers. Spiritualists from surrounding towns are specially invited to be present. Sidney Kelsey, Secretary of the First Spiritualist Society of Erie, Pa.

THREE months ago we informed our friends and patrons that we should not follow the obsolete and heathenish custom of sending "New Year" greetings at that time, but should wait till the commencement of the new year according to Modern Spiritualism. In accordance with that promise, we now wish all our friends "A Happy New Year." May the new year just commencing, the year M. S. 36, be not only a happy year, but may it be filled with Spiritual blessings, and may the knowledge of spiritual return and communion become so universal that the celebration of the "New Year" on the 31st of March will soon become the rule, rather than the exception.

THE Spiritualists' Association of Haverhill and Bradford, Mass. will celebrate the advent of Modern Spiritualism, by a Social Entertainment, at Good Templars' Hall, on Saturday Evening, March 31 1883. Supper will be served from 6 to 7:30 o'clock after which a choice programme of Literary and Musical Exercises will be rendered. Cephes B. Lynn, Miss L. Barnicoat, and other speakers, will be present. All friends of Progress and Intellectual Development are cordially invited. Admission 25 cents, Children 10 cents. Per order of Committee.

THE Second Association of Spiritualists of Philadelphia will celebrate the 35th Anniversary of Modern Spiritualism, at Thompson Street church, between Front Street and Frankford Road, on Sunday and Monday, April 1st and 2d. The public are cordially invited, and every effort will be put forth to make the occasion worthy of the day. Any persons having flowers, pictures, flags, or other appropriate articles for decoration purposes, are invited to leave them with the committee, who will mark them with the owners names, take good care of them, and see them safely returned.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa.,

where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

We have received a letter from Mr. David A. Troy, of Brownsville, Fayette Co., Pa., in which he says the communication given in last week's MIND AND MATTER, purporting to come from Mr. Nutt, is perfectly characteristic of the man and recognized as such by many persons in that vicinity. There were two mistakes occurred at the close of the communication, one in giving the name correctly, and also in giving the name of town. It should have been A. C. Nutt, and Uniontown. The spirit was very weak, speaking with difficulty, and at the close of the communication was nearly unintelligible from weakness. When the name and place were given, it was done in so low a whisper that it was almost impossible to hear what he said.

DR. ABBIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

THE Northern Wisconsin Spiritualist Conference will hold a four day's meeting in Spiritual Hall, Omro, March 29th, 30th, 31st, and April 1st, 1883. Features of the meeting: Dr. Henry Slade, of New York City, the wonderful slate test medium, will be at this meeting. Noted speakers engaged: Mrs. H. S. Lake, of California; Judge E. S. Holbrook, of Chicago. A fine guitarist is expected to assist the vocal and instrumental music. Friends, improve this opportunity of listening to this array of talent, and of witnessing the wonderful phenomena that takes place in the presence of Dr. Slade. The meeting will commence on Thursday evening, by Dr. Slade giving his experiences as a medium. Prof. Lockwood will give a lecture on the "Eternity of Matter," some time during the meeting. The thirty-fifth anniversary of Modern Spiritualism will be observed on Saturday, March 31st, by appropriate exercises. Reduced rates at Hotel. Usual courtesies by the Omro friends. Wm. M. Lockwood, President; F. Howard, Vice President; Dr. J. C. Phillips, Secretary. Omro, March 2d, 1883.

Keene and Davignon at New Orleans.

BROTHER ROBERTS:—The following communication was given to Mr. Geo. P. Benson, at a circle held by Messrs. Keene and Davignon on Thursday evening, March 15th, 1883, in the presence of sixty persons.

While in the trance state, Mr. Keene gave many remarkable tests, giving full names and messages, which were all recognized or received by friends present. He announced the presence of this spirit who gave his name, and said he would write on the slates. The slates used were new, brought there that evening tied together, having a small piece of pencil within. Mr. Davignon and Mr. Benson held the slates, their clasped hands forming the table. They stood in the light, in view of all present, when in about three minutes, both inner sides of the slates were closely written upon, the following message being an accurate copy, which I have carefully compared with the slates at Mr. Benson's request.

Messrs. Keene and Davignon are doing a good work here, convincing skeptics of the truth of spirit return, and bringing peace and hope to many weary souls. They are appreciated here as they should be wherever they may go. They have more callers (most of them from the skeptic ranks), than their strength will permit them to entertain.

They have given a number of Etherializing sittings at private homes with success, giving full satisfaction to those forming the circles.

Let all unite in giving due praise to our true and tried mediums, and sustain and protect them wherever they may go.

JAS. H. YOUNG.

New Orleans, March 22d, M. S. 35.

COMMUNICATION.

GOOD EVENING, SIR:—I will open my communication by this saying, "Honesty in belief is no criterion of truth," and spiritually, I have found it true. No man ever lived who taught and preached Jesus Christ, who did it more honestly than myself, but it has not given me happiness—it has not even contributed one hour toward rest since I have been a spirit. "You taught us this, why did you not deliver us out of the spiritual darkness in which you have plunged us?" Far better be an infidel and deny all existence beyond the grave, than teach a delusion to your followers; as the Christian says, "A dying Voltaire

may shout remorse," but this cannot equal the awful responsibility of a Christian minister when he faces his dupes in spirit life.

I know that this is a vivid picture. It is one that ought to strike every one of these leaders of God's sheep—they are well named, for whilst their shepherd takes good care of them for their fat and fleece, he is soon ready to see them slaughtered.

If there were nothing but material death for them, this would be well enough; but it is the spiritual life beyond that cannot be escaped. There is no atonement that was ever offered by any dying God or man, that can prevent the consequences that are involved in the reproaches of those whom you led into error.

While living in the mortal form, I would say, whatever the ism is, it is far better to rest all your hopes of a life beyond the grave on good deeds than on it, and even in this great modern light, Spiritualism, there is much more wasted upon the ism than is applied to the spiritual part of it. With a desire so strong that no tongue can express what I feel, I hope this communication may strike those self-elected God's shepherds with such fear that they may be unable to dupe any more trusting mortals.

My name was Isaac Ambrose, a Presbyterian minister. I passed away in 1874, in Lancashire, England. God bless you, my noble brother, in your noble cause of truth, and your great efforts to get the truth before the people. I will come again when the time is offered to me. I shall ever be with you in your efforts to give truth.

Good by, from your friend,

T. AMBROSE.

At a recent meeting of evangelical ministers, the discussion turned upon the literal interpretation of the Scriptures. One of the assembled divines had been making an impassioned appeal for taking the word of God exactly as it was written, without adding thereto or taking therefrom. Said he: "When God said 'streets of gold,' He meant streets of gold; when He said 'gates of pearl,' He meant gates of pearl; and when He said 'sea of glass,' He meant sea of glass," etc. When he made an end of his harangue, a thin, piping-voiced member from the rural districts got the floor. He said he was fully in accord with the sentiments of the eloquent brother who had just preceded him. He too was in favor of taking Scriptures literally, and believed God meant just what He said every time. Of course, he said, there were some things that rather puzzled him, as, for instance, where it speaks of the woman who was seated on seven hills. He could not understand how she could ever do it, but he was willing to suppose that she was endowed with extra large seating capacity.

Spirit Obsession.

Editor of Mind and Matter:

As there are quite a large number of people writing to me for information on the above subject, I would like to inform them that I am so busily occupied that time will not permit of my writing brief articles for publication, and that I am at present writing a book on the subject, under the dictation of Dr. Bonney and many other spirits, giving their experience in that line; also relating cases that have come under their notice as well as my own. This book is intended to show the *modus operandi* of the controlling by different spirits in the spirit world. It will be completed and ready for the public the latter part of the summer, providing enough subscribers can be obtained to warrant the publication of it. The price will be \$1.50 per copy. All persons wishing to subscribe therefor, may avail themselves of the opportunity by addressing me in care of MIND AND MATTER, 713 Sansom street, Philadelphia. I would also inform my friends that I have changed my office and residence to 454 North Fifth street, where I will be pleased to meet my friends who wish to call upon me in person.

Respectfully, DR. B. F. BROWN.

A Generous Offer.

To any person who sends me two dollars for one year's subscription to MIND AND MATTER, I will give one ticket to attend one of my seances. This offer to hold good for any place I may be in.

CARRIE M. SAWYER.
St. Louis, Mo.

[Mrs. Sawyer went to St. Louis to fill a two-weeks engagement and has been kept busily engaged for as many months, and only leaves to fill positive engagements elsewhere. The constant demand for Mrs. Sawyer's services as a medium speaks louder for her merits than any other recommendation could. We hope she will favor Philadelphia with a visit, and a warm welcome awaits her when that time arrives.—Ed.]

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordelia Myers, 1702 Brown St., Philada.

" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Hensley, 937 Buttonwood, Philada.

Mr. Sam'l Bayley, 2721 Cambridge St., Phila.

Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

PIERRE L. O. A. KERLER, will hold seances and give sittings daily for independent slate writing. Address for present, Washington, D. C., Post-office, the 31st of the present month.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

March 16th, M. S. 35.

ATAHUALPA, INCA OF PERU.

In 1533 A. D. I was burned by the Spaniards. [We will say, that this spirit on taking control of the medium, seemed to be in the dying condition of a person who was being burnt.] I am here to-day simply to give vent to the traditions of my ancestors, whatever they may be. Whether they can be found in historical form or not, I cannot say; but I will give you the truth as far as I was concerned. I, as an Inca of Peru, want you to understand our strange marriage customs in regard to our dynasties. The brother took his sister to wife, and this was always followed up by the Incas of Peru. This observance ended in producing a certain type of face, that would make the Inca known to any person who ever saw him, even if he was a common laborer. Another spirit who has been here and communicated to you, said that there was upon the island of Java an ancient temple, which he asked Sir Alfred Wallace to investigate. [The spirit referred to Atapura or Boehica, priests of Boro Bodo, who communicated with us some two years since.] That temple is called Boro Bodo, and is the connecting link showing the identity of the religion of the Peruvians and the Asiatic idea of religion, that is before the days of Manco Capac and his wife. What I give you about this identity of religion is only traditional with me. I knew nothing of it. I am only giving what was taught to me as an Inca. They taught me that there was a great unknown First Cause which you must believe in. This shows how far the ancient Peruvians had advanced in civilization. The all-embracing symbol of our religion was a circle intersected vertically by a line and then crossed by another line, that is, a circle with a cross in it; and the meaning of that symbol was, that the Peruvians were followers of what were called the ancient sex worshippers, and nothing else. As we did not know where life commenced, except as it originated from the sexual organs, we revered those organs as the true source of life. Following me, to-day, will be a spirit friend of mine, Valentinus of Alexandria, A. D. 160. He was a Gnostic, and he wants to hold forth on the analogy between the Peruvian worship and ancient Gnosticism. He wants to show that they were identical and originated at the same place.

[We take the following concerning Atahualpa from the Encyclopedia Britannica.—Ed.]

"Atahualpa, called the last of the Incas, was the son of Huayna Capac, eleventh Inca of Peru, by the daughter of the conquered sovereign of Quito. His brother, Huascar, succeeded Huayna Capac; for, as Atahualpa was not descended on both sides from the line of Incas, Peruvian law considered him illegitimate. He obtained, however, the kingdom of Quito, whether by stratagem or not, is uncertain. A jealous feeling soon sprang up between him and Huascar, who insisted that Quito should be held as a dependent province of his empire. A civil war broke out between the brothers, and though the details of it are not actually known, it appears that at about the time when Pizarro was beginning to move inland from the town of San Miguel, Huascar had been defeated and thrown into prison, and Atahualpa had become Inca. Pizarro set out in September, 1532, and made for Cassamarca, where the Inca was. Messengers passed frequently between them, and the Spaniards on their march were hospitably received by the inhabitants. On the 15th of November, Pizarro entered Cassamarca, and sent his brother and Fernando de Soto to request an interview with the Inca. On the evening of the next day, Atahualpa entered the great square of Cassamarca, accompanied by some five or six thousand men, who were either unarmed, or armed only with short clubs and slings concealed under their dresses. Pizarro's artillery and soldiers were planted in readiness in the streets opening off the square. The interview was carried on through the priest Vicente de Valverde, who addressed the Inca through an interpreter. He stated briefly and dogmatically the principal points of the Christian faith and the Roman Catholic policy, and concluded by calling upon Atahualpa to become a Christian, obey the commands of the Pope, give up the administration of his kingdom, and pay tribute to Charles V., to whom had been granted the conquest of these lands. To this extraordinary language, which from its own nature and the faults of the interpreter must have been completely unintelligible, the Inca at first returned a very temperate answer. He pointed out what seemed to him certain difficulties in the Christian religion, and declined to accept as monarch of his dominions this Charles of whom he knew nothing. He then took a Bible from the priest's hands, and, after looking at it, threw it violently from him, and began a more impassioned speech, in which he exposed the designs of the Spaniards, and upbraided them with the cruelties they had perpetrated. The priest retired, and Pizarro at once gave the signal for attack. The Spaniards rushed out suddenly, and the Peruvians, astonished and defenceless, were cut down in hundreds. Pizarro himself seized the Inca, and in endeavoring to preserve him alive, received, accidentally, on his hand the only wound inflicted that day on a Spaniard. Atahualpa, thus treacherously captured, offered an enormous sum of money as a ransom, and fulfilled the engagement; but Pizarro still detained him, until the Spaniards should have arrived in sufficient numbers to secure the country. While in captivity, Atahualpa gave secret orders for the assassination of his brother Huascar, and also endeavored to raise an army to expel the invaders. His plans were betrayed, and Pizarro at once brought him to trial. He was condemned to death, and, being an idolater, to death by fire. Atahualpa, however, professed himself a Christian, received baptism, and his sentence was then altered into death by strangulation. His body was afterwards burned, and the ashes conveyed to Quito. From the reports of the Spanish historians, it is impossible to gain an accurate idea of the character and abilities of the Peruvian monarch, and we have no other notices by which to test these accounts. (See Prescott's 'Conquest of Peru,' and Help's 'Spanish Conquest of America.')

From the condition of the unconscious medium, when this spirit took unexpected control of him, we feel confident that the burning of the body of

Atahualpa followed that execution by strangulation so suddenly that life was not extinct when the incineration was carried out. Thus the Catholic Christian murderers of Atahualpa burnt a converted Christian, who had been received, consecrated and baptized as such, thus violating their own sworn religious obligations. As we copied that account of the infamous conduct of those Christian invaders of Peru we blushed for the white race and the age and the country in which we live, when we realized that the religion that justified such devilish brutality is allowed not only to go unopposed in this land of free schools, free press, and free speech, but that the legislators of the nation should, in violation of the organic law, command the observance of two of its heathen derived feast and fast days, to wit: "Christmas" and "Good Friday." Such a religion is as great a curse to those who are subject to its infernal influence, as to those who outside of it, are at the mercy of its bigoted, ambitious and selfish agents, whether priests or laymen. But enough of that in this connection.

It would seem that this communication of Atahualpa was intended to prepare the way for the next communication that followed it, from Valentinus the founder of the Valentinian sect. It is sufficiently evident that the spirit stated the Peruvian law of marriage governing the Incas correctly, as his right as elder brother to the royal succession was contested on account of his being the son of a mother, who although of royal lineage was not of the Peruvian line of royalty. The portraits that have been preserved of the Incas, by the Spanish Historians, show the physiognomical traits of which spirit Atahualpa speaks as we have ascertained by a critical inspection of them.

The allusion to the temple of Boro Bodo on the Island of Java, by this spirit, and to the communication of Atapura a priest of that temple, who requested us to solicit Sir Alfred Wallace to visit that temple and unearth its antiquarian treasures, is certainly very significant. We sent the paper containing the request to Sir Alfred Wallace, but never received any reply from him. The spirit of Atahualpa certainly says what is correct, when he says that the Temple of Boro Bodo is the evidence of the fact that the religious ideas of Asia were identical with those of Peru, although he says with him, this information was only traditional. He speaks of the religions of these distant regions of the world as having as their fundamental doctrine a belief in a great unknown first cause. This is about as far as we have gotten in the line of theological speculation with all the fuss and flummery of priestly and ecclesiastical assumption. Connected with this belief in and worship of the great unknown cause, was the ancient phallic or sex-worship, which was every where symbolized by a circle with a cross in it. (Or we may add a circle with a cross attached to it, as is seen in the royal key held in the hands of every Egyptian king or priest that is pictured or sculptured on the ruins of ancient Egypt. It is a positive fact, as we know, that the Aztec people of Ancient Mexico, did worship the phallus, for in the library of Dr. J. M. Peebles, of Ham-monton, N. J., we saw two of these stone emblems which the doctor told Mr. Luther Colby, George A. Bacon and myself, he had obtained from the ruins of Aztec temples, on his journey to Central America. As the religions that prevailed in Mexico, Central America and South America, were at the time of the Spanish conquests, essentially the same, there is hardly a doubt, that sex worship was the religion of Peru at the time, and had been long before the Spanish conquest of that country. No one who will examine the published representations, whether printed or engraved, will for a moment doubt the truth of this part of the spirit's statement.

But it was left for the spirit of Atahualpa to give the first rational explanation of the underlying thought or idea expressed in the phallic worship, that we have ever met with. He says: "As we did not know where life commenced, except as it originated from the sexual organs, we revered those organs as the true source of life." Think of it! These people, who were so cruelly robbed of their country, had so grand a realization of the value of human life, that they regarded it as the *summum bonum*, or sum of all good, and seeking the source of life, and finding it in the human organs of generation if anywhere, they worshipped them as the greatest bestower of human blessings. There was a logic in that religion that cannot be found in the mythical religions that have succeeded that primitive religious philosophy.

We will not dwell further on this truly wonderful revelation, at this point, as we will have more to say about it in connection with the communication of Valentinus, the Gnostic Jew of Alexandria.

VALENTINUS. (The Alexandrian Gnostic.)

All truth must be expressed at a certain time and under certain surroundings, and we have unto any who will try to impede or keep it back. I was an expounder of the doctrines of Saturninus and Basilides. I knew that the *aeons*, *ones*, and *soma* meant the atoms that make the male and female spirit. All matter under the Gnostic rule was contained in three hundred and sixty-five spirits, one of which controlled each day of the year, and made up the calendar under which we lived; and each of these, instead of being repre-

sented by your modern planetary signs, were represented by the signs of the belief, known as Gnosticism at that time. Now, the King Abgar, according to his own account, did not know, nor never had anything to do with a man named Jesus Christ, but he had with Apollonius of Tyana, and was cured by him through magnetic treatment. This I know positively. Because I have read it a hundred times or more. Ques. In what writings was that account given? Ans. The writing was in Syrio-Hebraic language, a mixture of Cappadocian, Syrian and Hebrew. Ques. Was that letter from King Abgarus addressed to Apollonius of Tyana? Ans. Yes, and not to Jesus. Ques. Was that known in your time as an absolute fact? Ans. Yes, it was. Again, in my time there was no religion in any of those parts of the world, but what was of an astro-theological character—that is, that did not relate to the stars. Ques. Were you a contemporary of Apollonius or Apollonius? Ans. I knew of him, but he died in the island of Cyprus A. D. 160. My name was Valentinus, a Gnostic Jew of Alexandria. Ques. In relation to Gnosticism, as compared with the religion of the Peruvians, have you any knowledge upon that subject? Ans. Yes. I thank you for asking me, for it gives me a chance to explain. There are interfering influences around me, and they are doing all they can to prevent me from communicating. I want to show you, positively, that the sex idea that prevailed in Gnosticism was identical the same as the ancient Peruvians entertained. I will show it to you in this way: At the great gate of Thebes there is a tablet outside the gate on which is engraved the same things that were to be seen outside of the great gate of Quito. There you can see the analogy between the two religions. I could not say which is the oldest, however, for I don't know. Ques. What are the symbols to be seen there? Ans. The representation of the male and female human sexual organs cut in a circle. You will know they had the same origin, because underneath those symbols is the representation of Aries, the celestial Ram. I would say, in conclusion, that in the first, second and third centuries, the followers of the schools of myself, Ammonius Saccas, and Plotinus were all sex worshippers and nothing else. If you go deeply into the study of Gnosticism, you will find it originated entirely in sex worship. I thank you for this hearing.

[We take the following account of Valentinus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Valentinus, the celebrated Gnostic heresiarch of the second century, was a native of Egypt, whence he went to Rome, and there propagated his heresy, having seceded from the church, if we may believe Tertullian, 'in consequence of being disappointed in the hope of obtaining the bishopric.' The chronographers fix the time at which he flourished in the reign of Antoninus Pius, from A. D. 140, when they represent him as coming to Rome, and onwards. Eusebius also tells us, on the authority of Irenaeus, that Valentinus came to Rome in the episcopate of Hyginus, flourished under Pius, and survived until the episcopate of Anicetus, about A. D. 140—155. Some writers assign to him an earlier date, chiefly on the authority of the tradition, preserved by Diemans Alexandrinus, that he had heard Theodas, a disciple of St. Paul; hence Cave places him at the year A. D. 120. The two opinions may be reconciled by supposing, with Clinton, that Valentinus did not begin to propagate his heresy until late in life; and supposing him to have been seventy years of age in A. D. 150, the first year of Anicetus, he would have been twenty-five in A. D. 125, when it was quite possible that a disciple of St. Paul might be still alive.

"Valentinus was one of the boldest and most influential heresiarchs of the Gnostic sect. A minute account of his doctrines, into which it is not consistent with the plan of this work to enter will be found in the works quoted below; perhaps for general readers, the brief but clear exposition of Mosheim will be found the most useful.

"There is also a good and brief account in Gieseler, which we extract, as the work is not so well known to the English reader, as that of Mosheim:

"From the great original (according to him *Bythos*, *propator*, *proarcha*), with whom is the consciousness of himself, emanate in succession male and female aeons (*Nous* or *Monogenes* and *altheia*, *logos* and *aletheia*, *logos* and *zoe*, *anthropos* and *eklesia*, &c.), so that thirty aeons together (distinguished into the *Ogdas*, *Dekas*, and *Dodekas* formed the *pleroma*. From the passionate striving of the last aeon, the Sophia, to unite with *Bythos* itself, arises an untimely being, which wandering about outside the *pleroma*, communicates the germ of life to matter, and forms the *Demiourgos* of psychical material, who immediately creates the world. In this three kinds of material are mixed, to *pneumatikon*, to *psychikon*. The result of the course of the world is, that the two first should be separated from the last, and that to *pneumatikon* should return to the *pleroma*, to *psychikon* into *topos mesotikos*, where the Achemoth now dwells. In the meantime, two new aeons, Christ and the Holy Spirit, had arisen, in order to restore the disturbed harmony in the *pleroma*; then these emanated from all the aeons Jesus (*Soter*), who, as future associate (*Syzygos*) of the Achemoth, shall lead back into the *pleroma* this and the pneumatic natures. The *Soter* united itself at the baptism with the physical Messiah promised by the *Demiourgos*. Just so is the letter of the doctrines of Jesus for physical men. On the other hand, the spirit introduced by the *Soter* or *Saviour*, is for the spiritual. These theosophic dreams were naturally capable of being moulded in many different ways; and accordingly among Valentinus's disciples are found many departures from their teacher. The most important of his followers were Heraclion, Ptolemy, and Marcus.

"It must, however, be remembered that our knowledge of his system is derived almost entirely from the works of the writers against the heresies, whose expositions of their opponents views are often very unfair. Nothing is extant of his own works, except a few insignificant fragments quoted by the writers referred to."

In this unfriendly version of the teachings of Gnosticism by Valentinus, we find ample ground for knowing that Gnosticism recognized the female principle in all the primary causes of things, and attributed the creation to a dual cause, or to dual causes, as much female as male. It is, therefore, very evident that the union of and equality of the sexes was the fundamental

principle underlying the Gnostic philosophy or religion; and it is equally clear that sex worship was the logical outcome of that underlying principle, and thus the spirit statement that Gnosticism was essentially sex worship is fully borne out. We have before shown, that Saturninus, the pupil of the Essenian Patriarch, Ignatius of Antioch, modified the combined Essenian and Platonic teachings of Apollonius of Tyana, and that Basilides the pupil and literary heir of Saturninus, about A. D. 125, at Alexandria, made further modifications in the Essenian teachings of Saturninus, and established what he designated Gnosticism as a substitute for Essenianism, which had become unpopular among the learned men of that period.

The spirit of Valentinus tells us he was an expounder of the doctrines of Saturninus and Basilides, and as he was regarded as the founder of a distinct branch or sect of Gnosticism, he no doubt introduced some new features in connection with the Gnostic doctrines, and most probably more closely following the Hindoo cosmogony developed the co-sexual features of the Gnostic doctrines respecting the primitive and subsequent creating causes.

The reference of this spirit to the acknowledged spurious letter attributed to Abgarus, King of Edessa, as having been written to Jesus Christ, is very curious if not true. He tells he well knew that King Abgar had written a similar letter to Apollonius of Tyana, a world renowned magnetic healer, who had cured him of disease by magnetic treatment. He tells us that he knew this positively for he had read the original letter a hundred times or more in a language that was a mixture of Cappadocian, Syriac and Hebrew. The spirit undoubtedly is correct when he says that all religions in his time were astro-theological in their character, and related to the stars. The communication of this spirit, as well as those of Saturninus and Basilides, leaves hardly any doubt that Gnosticism was a formulated and duly established religion at least a hundred years before the so-called Christian Fathers set about antagonizing it, and substituting for it the heretical doctrines of later Christianity. It would seem that the principle divergence was the effort that was made to ignore the female element in the first cause of creation. This dual or co-sexual attribute of the Gnostic Great First Cause was derived through the Gymnosophist teachings of the predecessors of the Brahman and Buddhist priesthoods in Southern India, Ceylon, Java, and the neighboring islands, and was wholly inconsistent with the rude and comparatively barbarous religions of Western Europe, where the male gods were the only beings who were regarded with special reverence.

That the mild, gentle, peaceful, and justice loving people of the East should, regard the female character as equally entitled to veneration and respect in their religious systems, was as natural, as it was natural for the fierce and warlike peoples of Europe, to regard the female character in no other light than as subordinate to the coarse and more powerful male element in nature. We think, therefore, we have sufficient data to warrant us in leaning towards the conclusion that Christianity was but a heretical departure from Gnosticism, and Gnosticism not a heretical departure from Christianity as Christian writers have done everything they could, fair and unfair, to make appear. As Dr. Lardner has collected many facts that go to show this we quote some of them; He says, Vol. iii. ps. 132 London Ed. (1815):

"It is now generally supposed, upon the grounds of some things said by Irenaeus and author of the additions to Tertullian's book of Prescriptions, that the Valentinians had a book, called 'The Gospel of Truth,' or 'The Gospel of Valentinus'; nevertheless the Valentinians received all the books of the New Testament, as we are assured both by Tertullian and Irenaeus. Mills thinks Valentinus was singular in this: I rather think think it was the common method."

We agree with Dr. Lardner that it was the common method of the Gnostics to have all the books of the New Testament, for those books of the New Testament, were the Gnostic Gospels of Basilides, Valentinus, Marcion, and their contemporaries and followers, and were all derived from one common source, the Essenian writings of Ignatius of Antioch and Apollonius of Tyana, made up as the latter were, of the blended teachings of Indian Gymnosophism and Greek philosophy. In view of the fact that none of the Gospels of Matthew, Mark, Luke or John, or the Acts of the Apostles, were ever heard of until after the death of Valentinus in A. D. 160, it is very clear that the books of the Valentinian Gnostics were the originals of the books of the New Testament, and that the latter were nothing more nor less than plagiarized alterations of those Gnostic books. So important do we deem the suggestion of this communication of Valentinus, that we take the risk of being prolix in our quotations from Dr. Lardner on this subject. (Vol. iii., ps. 461, 462.) Lardner says:

"Valentinus is placed by Cave as flourishing about the year 120. By Basnage he is placed at the year 124. By Mills between 123 and 127. And by Irenaeus we are assured, 'that the Valentinians endeavored to support their opinions from texts of the evangelic and apostolic scriptures, or of the gospels and apostles, that is, both parts of the New Testament, and that they ar-

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